

CIVILIZED"—And Still Beheading Women!

The Barbarous and Shocking Death by the Axe, Which Recalls the Darkest Days of Mediaeval Torture, and Which Has Just Been Suffered by Two Women in Modern Germany

Ratibor, Germany, February 21, 1914. An event that has just occurred in this old Prussian town will remind the civilized world that the brutal mediaeval method of execution by the still practised in Germany.

More startling is the fact that this mediaeval death is inflicted upon women.

Two young women, Josepha Kubacka and Franziska, have been beheaded in the prison here. Kubacka was condemned to death for the murder of her husband. She alleged that he ill-treated her. She was convicted of putting poison in his food.

The other woman, Franziska Zimmer, was convicted of murdering her stepmother. She also employed poison in committing her crime. In her defense it was that the older woman had abused her and kept her in poverty.

Women were condemned to death after long trials, in which their lawyers pointed out eloquently the capital punishment of women had been practised in most civilized countries and set forth the philosophical and scientific arguments in such a course.

Execution was fixed to take place between sunset and sunrise of the next. The scene was the ancient baronial castle which now serves as a prison. The executioner was a local butcher, for his dreadful task because of the skill acquired in his animal bodies with his axe and cleaver.

Executioner came to the castle at four o'clock in the morning, when it was still pitch-dark. The hour was chosen to prevent a crowd from gathering about the execution. In accordance with official regulations the executioner wore full evening dress. He carried the implement of his dreadful office in a long black bag. It is a heavy axe, having a very long, heavy blade—about twelve inches. It is very heavy, so that the executioner may deal an irresistible blow with it, and, to its weight as it falls, a quantity of quicksilver is poured into the hollow handle. It is carefully designed to make the user to make an accurate stroke with it.

A block of solid oak was placed in the center of the wall. Before it was arranged a black cushion, on which the condemned would kneel. The top of the block was on the side nearer the cushion, so that it would throw the neck resting upon it into prominence. The executioner covered his face with a black mask. The prisoners were brought into his presence. Kubacka was the first brought from her cell. She begged for mercy, and it required the efforts of the ward keepers to carry her to the block.

The executioner had offered her brandy, in accordance with custom, expecting that this would deaden her senses. She refused before her, but she refused this solace.

As she fought the keepers like a tigress, all her hands were tied behind her back. A clergyman accompanied her, holding a crucifix before her and begging her to repent and pray for forgiveness. She refused to him, but kept shrieking: "I don't want to die! I hadn't killed him, he would have killed me!" The keepers had carried her to the block, it was necessary to throw her head over it and hold her position. Her long, ruddy hair was drawn forward over her round full neck then lay exposed and the executioner took no part until the neck was in position he desired. Then he raised his axe.

It fell quickly, the stroke ending with a ringing sound. The remains were removed into a waiting room. The sawdust which had been scattered round the block was swept up and all was in readiness for the next execution.

The second woman, Franziska Zimmer, behaved very bravely from the first. Doubtless her terror had been increased by hearing the other's shrieks. When brought about she was nearly lifeless, and the ward keepers were obliged to carry her limp body to the block. She replied to the ministrations of the clergyman, and her lips faintly.

The ward keepers placed her limp form on the block and the executioner performed his task.

Those who were invited to witness the execution, including newspaper correspondents, doctors and a number of prominent citizens, agreed that whatever might be said against beheading, it was certainly the most barbarous form of the death penalty that could be imagined.

A foreign witness the scene was a most astonishing and horrifying re-enactment of the historic scene of the Tower of London, about which they

It made them think of the execution of Henry VIII's beautiful young Queen Anne Boleyn, dragged to the block at the command of the jealous and fickle husband. They thought what it must have meant to see that neck, said to be the most beautiful in England, that neck filled with the life-blood of the most seductive beauty of the court, severed by the executioner's axe.

They thought of the venerable Countess of Salisbury, upward of eighty years old, who fought with the executioner's assistants until they forced her head on the block and the headsman hacked it off. They thought of poor Lady Jane Grey, beheaded in her sixteenth year; of Mary, Queen of Scots, condemned to the block by her own cousin and fellow Queen.

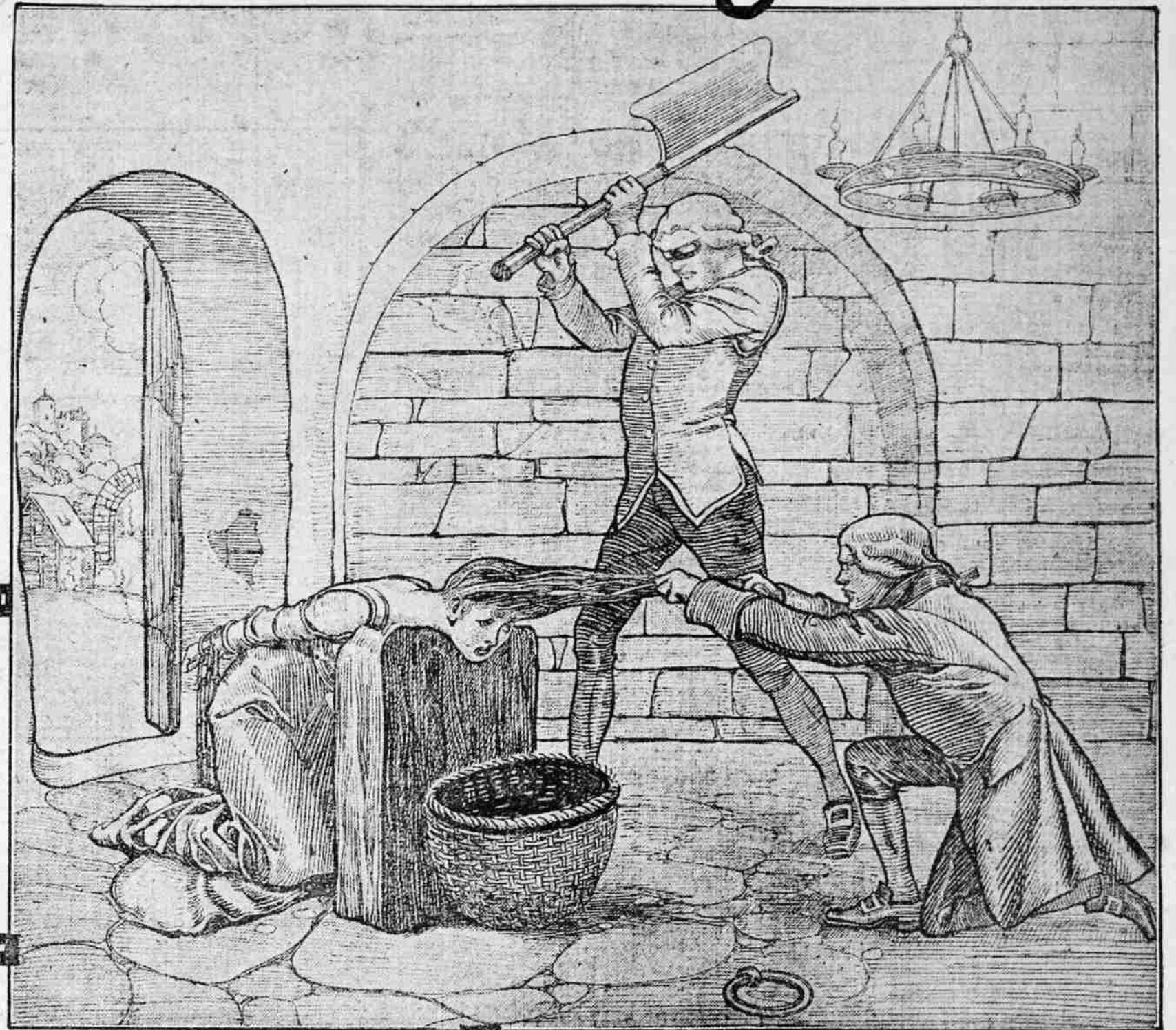
They thought of Joan of Arc, of the Marquise de Brin-

Death by the Wheel.

Mediaeval Drawing, Showing This Cruel Punishment, with the Executioners Depicted as Demons.



The Water Torture as Inflicted on a French Woman in Ancient Times. An Old French Picture of the Torture of the Marquise De Brinvilliers, Who Was Later Beheaded for Murder.



The Death by the Axe, Still Practised in Modern Germany. A Drawing of an Old Print, Showing a Woman's Execution in Ratibor, Germany, in 1792. The Scene Was Recently Repeated Just as Shown Here, When Two Murderesses Were Beheaded in the Same Old Prison.

villiers, most terrible of poisoners; of Queen Marie Antoinette, and of the countless other women, good and bad, who had been done to death, often with horrible tortures, in other days.

Executions of women have occurred more frequently in Germany than in any other civilized country in recent years.

An execution which attracted much attention was that of Grete Beyer, at Freiberg, in Saxony, in 1909. She was a very handsome and accomplished young woman and the daughter of the Mayor of Freiberg. She murdered her fiancé with remarkable heartlessness and deliberation.

The infliction of the death penalty upon a woman is evidently becoming a rare occurrence in the civilized world and there are many reformers who say that it should be stopped even before the total abolition of capital punishment. In the United States, the sentencing of a woman to death, which rarely happens as often as once in a year, always arouses a storm of protest from humanitarians, but it would be rash to say that the States are soon to relieve women from the supreme penalty altogether.

In France no woman is ever sent to the guillotine, although the law permits it. Italy follows the same example. In Russia capital punishment, except under martial law, has been abolished.

In England women are still subject to the death penalty and one was executed last year, but the courts tend to show more leniency toward the weaker sex.

In the half-civilized countries of the East women are punished more severely for their offences than men. These people are still living in the Middle Ages. For instance, in Persia recently a woman was stoned to death for bigamy, an act which in a man would have been no crime.

In the year 1912 there was no execution of a woman in any civilized country of Europe or America, and this led humanitarians to expect that the practice would cease altogether, but they were mistaken.

Those who oppose the infliction of capital punishment on women base their position generally on the gentler and weaker constitution of the fair sex and the fact that man stands in the attitude of a protector toward women. We do not inflict the death penalty upon little children, and for the same reason we should not inflict it on women. It is also urged that it is atrocious to execute a being who is or may become a mother.

The records prove that woman is less frequently a criminal than man, but on the other hand some women commit crimes which for cold-blooded cruelty cannot be surpassed. Indeed, there seems ground for arguing that more exceptionally cruel murders are committed by women than by men.

Havelock Ellis, an excellent English authority on fundamental sex characteristics, has explained the differences in the criminality of men and women very interestingly:

"The forms of criminality into which women most easily fall are the subtlest (like poisoning) and also the more domestic forms. Murders, assaults, burglaries, thefts, commercial crimes—as well as the so-called political crimes—are comparatively rare among women. In Italy, for 100 men who commit any one of these offenses the proportion of women is from six to below one."

"Poisoning, on the other hand, is a characteristically feminine criminal method. In Greek days, Euripides makes Medea say that poison is the form of murder in which women excel, and they have retained that pre-eminence ever since. In France the proportion is about six women to three or four men, so that about two-thirds of detected cases of poisoning are by women. In Italy, for every 100 men found guilty of poisoning there are 123 women."

"Infanticide is the crime in which women stand out in greatest contrast to men; in Italy, for example, for every 100 men guilty of infanticide, there are 477 women."

"Women, as Quetelet long since remarked, are domestic criminals; this is simply because the home occupies so large a field in their life generally; even against their own children, and apart from infanticide, women commit crimes somewhat more frequently than the fathers. This has been the experience of the Society for the Protection of Children, which in 1909 obtained convictions against 347 fathers and 356 mothers. The crimes of women are usually more marked by cruelty than those of men."

Teaching the Armless and Legless to Earn a Living

CAUSE a man has only one leg is no reason why he may not work with his hands as well as men whose lower limbs are intact.

Armless men have difficulty in finding employment, no matter how expert they may be in their hands. Employers are averse to hiring cripples about their shops.

It is that these unfortunate men become objects of public sympathy, although possessing both the mind and the desire to earn their living by their own efforts.

Remedy this situation is one of the objects of the unique institution known as the Trade School of the City of Hope, which first teaches the armless and disabled men a trade and then its influence to secure work.

The institution occupies an old-time room house in Franz Sigel street, between Fifth and Sixth streets, just below the opening of the Concourse, in Salt Lake City, and, what is perhaps unusual in institutions of this kind, work itself, is the fact that the students are solicited students, and the latter are supplied by the various wards, who founded the school and the former are recruited from the hospitals.

Old-time parlor of this building is filled with strange machines which are instruments of torture, but which, in gentle mechanical contrivances to strengthen the arms, arms or legs, where in are still capable of modification.

The machines are known as mechanical therapy machines," explained Charles H. Jaeger, late of

the German Hospital, director of the work. "For each arm, leg or trunk movement there is an apparatus, which by means of its adjustment, adapted to the anatomical conditions, allows of the active exercise of a certain group of muscles."

"The resistance to be overcome is accurately known and can be in-

creased or diminished as occasion requires. In all these machines the part to be exercised is so adjusted that the moving joint is in exact line with the axis of the machine. This is important, as it insures the correct physiological action of the muscles."

Among the trades which the cripples are taught are cabinet-making,

metal beating, engraving, drawing, basket and wicker furniture making and lended glasswork.

Because of the infirmities of the workers, special tools and machines have been devised to enable them to turn out a product equal to that of their more fortunate competitors.

In one of the pictures on this page men who have lost an arm are shown

working on glass mosaic work. Whereas a fully equipped workman would hold a piece of glass in one hand and break it with the other, special clamps operated by foot are used by these cripples to take the place of their missing arms.

Some of them still have their arms, but the use of them is restricted through paralysis or other defects. These students are taught how to overcome their handicaps by employing the special devices constructed to help them.

Their work is naturally slow, but the finished product is equal to that turned out by normal workmen.

Men with weak or missing legs but strong arms and hands rapidly become experts at reedwork. In this class orders are taken for repair work outside of the school.

The directors of this school realize that besides teaching these unfortunate a trade it is essential to inspire them with hope. Held back by their physical limitations—hopeless because helpless—it is natural that the cripple should drift into an abnormal mental condition unless constantly encouraged. The growth of cheerfulness among the students at this school is one of the most gratifying and promising achievements of the institution.

The intention is to give willing, healthy young men who are handicapped by some deformity an opportunity to learn a trade, and to give this in assistance and not as a charity. For this reason, pupils are forbidden to receive any aid from visitors. They are trained to become self-supporting, self-respecting members of society.

The product of the pupils is offered for sale from time to time.



Armless Men Working in the Glass Mosaic Room. Specially Cleansed Clamps Are Used to Take the Place of Missing Hands.

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